

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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## Child of Satan Or Child of God?

By REV. CHARLES E. FULLER, D.D.  
Los Angeles, California

(Message given over Old Fashioned Revival Hour broadcast, March 14, 1948. Mechanically recorded for THE SWORD OF THE LORD.)

"Thou therefore, my son, be strong in the grace that is in Christ Jesus."—II Tim. 2:1.

Will you please give careful attention as I read the first verse of the second chapter of II Timothy: "Thou therefore, my son, be strong in the grace that is in Christ Jesus."

This second chapter of II Timothy is a very interesting chapter, a very rich chapter, spiritually; for in it we have a seven-fold picture of the believer in his earthly walk.

In verse 1 we have the believer pictured as a son and are told how he is to behave. In verse 3 we find him pictured as a soldier and are told how he is to fight the good fight of faith. In verse 5 he is spoken of as a wrestler and instructions about how he is to overcome are given. In verse 6 he is pictured as a husbandman or a laborer and is told how to toil in the field, how to plant seed, especially how to plant the

incorruptible seed, the Word of God. In verse 15 he is pictured as a student and is told how to grow in grace: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." In verse 21 he is pictured as a vessel and is told how to be used for the Master's use, carrying the water of life to thirsty men and women who need the gospel. And in verse 24 he is pictured as a servant and is told how he is to serve.

Will you notice it, please: from sonship to a servant. John the Baptist exemplified these steps perhaps better than anyone else when he said, "He must increase, but I must decrease" (John 3:30). From a son to a servant! Notice that the Word of God says, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (John 12:24, 25). Here is one of the great mysteries of life. Putting it very simply, life comes through death. For example, in the realm of the natural, the very food we eat gives up its life that we might

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## THE ONE ABSOLUTE NECESSITY

By EVANGELIST LESLIE GREENING  
13, Wollaston Road, Dorchester, Dorset, England

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."—John 3:1-7.

I would like to invite your attention, dear friends, to the all-important subject of the new birth, as we have it described in detail in the third chapter of the Gospel according to John, and I cannot do better than give you, by way of text, the startling words of verse 7: "Marvel not that I said unto thee, Ye must be born again."

It is recorded that George Whitefield, the great evangelist, preached from this soul-stirring text over four hundred times in the course of his mighty ministry, until one day a friend asked him why he so frequently preached from these words. Quick as a lightning flash came the answer: "Because ye must be born again"; and that seems to me, to be sufficient reason for any preacher to constantly affirm this great truth of regeneration. I therefore make no apology for once again bringing before you the familiar story of Nicodemus.

If you read the first two chapters of John you will find that the claims of Christ had been brought before the people in several ways. In the first place they had been brought to their notice by John the Baptist, the divinely-appointed forerunner of our Lord. In chapter one, a deputation is sent to John by the Jewish leaders to inquire as to the character of his mission. He denied that he was himself the Christ, but declared that the long promised

Messiah was actually standing in their midst.

In chapter two, on the occasion of His first public visit to Jerusalem, our Lord wrought many wonderful miracles (of which no detailed account has been preserved) which led many to think seriously of His claims. There is reason to believe that this conviction that He was no ordinary man was shared by some of the actual leaders of the people, for Nicodemus gives expression to the feelings of others besides himself when he says: "We know that thou art a teacher come from God" (Vs. 2).

But the Jewish authorities seem to have agreed to withhold any public recognition of His claims, and it would therefore be difficult as we can see, for any of their number to pay Him a visit or to be seen in His company. This, in all probability, explains why Nicodemus came to Jesus by night, a fact which is recorded with every mention of his name in this Gospel. He has frequently been branded by preachers as a coward for this reason, but there are many things in the Ruler's favour that ought not to be overlooked.

For the first time Jerusalem has become the scene of His miraculous power, and a great deal of criticism had already been aroused by His acts and words. (Continued on Page 2)



Rev. Leslie Greening

## INNER-CIRCLE CHRISTIANS

By Evangelist John R. Rice

When Jesus went upon the Mount of Transfiguration for a prayer meeting, only three disciples, Peter, James and John, went with Him. The other disciples no doubt resolved to pray at home and not have the long climb up a mountain. They did not see Moses and Elijah and the transfigured Saviour, nor hear the voice from Heaven.

When Jesus would raise from the dead a little twelve-year old girl, He took the father and the mother of the damsel, and Peter and James and John, and put everybody else out and closed the door before the miracle was performed. In the Garden of Gethsemane, too, Jesus selected Peter, James and John to go a little further with Him and to pray with Him. How sad that they went to sleep! But there were only a few real inner-circle Christians who could be depended upon.

Even at the crucifixion of Christ most of the Christians were gone. Peter had cursed and sworn and followed Jesus afar off. Only Mary, the mother of Jesus, Mary Magdalene and the beloved John are mentioned as being very near the cross. Jesus spoke to Mary and to John. When the Saviour is hated and crucified, there are only a few dependable Christians.

When Jesus healed the ten lepers, only one, a Samaritan, returned to thank Jesus and give God the glory. Sadly Jesus said, "Were there not ten cleansed? but where are the nine?" (Luke 17:17).

Do you suppose that that is a typical case; do you suppose that not more than one out of ten who are blessed, are loyal and dependable in praising and serving Christ?

It is a heartbreaking truth that only a small percentage of Christians are prayer meeting Christians. Only a very few relatively are soul-winning, Spirit-filled Christians. Are you an inner-circle Christian? Are you one of the few who can really be depended upon in time of need?

In the present subscription campaign to add 15,000 or more subscriptions to the circulation of (Continued on Page 6)



Dr. Charles E. Fuller

## LUCID LINES

FROM

## LAKE LOUISE

By REV JAMES V. LAMB

The eight great days are gone, but The Sword of the Lord Conference on Evangelism held at Lake Louise is not over! The challenge still goes on in the hearts and lives of the many who registered from twenty-one different states, and the hundreds who came in from Toccoa and vicinity for one or more services. More than once I heard someone say, what might well have been the conference theme, "I'll never be the same again. I want to have the power of the Holy Spirit for soul winning."

As Mrs. Lamb, Charles Phillips and I drove back to Missouri a verse of Scripture kept coming to mind that illustrates what happened at this Sword of the Lord Conference on Evangelism. The verse is found in Joshua, "... cleave unto the Lord your God, as ye have unto this day ... One man of you shall chase a (Continued on Page 6)

## Big Prayers to an Almighty God

By EVANGELIST JOHN R. RICE, Editor

(As preached at Sword of the Lord Conference on Evangelism, Siloam Springs, Arkansas, Week of June 27-July 4, 1948)

"I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it."—Psa. 81:10.

"... whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."—Mark 11:23.

God is inviting you to make big prayers. Our trouble is that we are such little stingy, chinchy pray-ers that we do not give God a chance to show what a big God can do.

I remember an incident when Mrs. Rice and I married. I borrowed a hundred dollars for our start in life. We were very happy. We went to Fort Worth, got a little apartment and lived on from \$5 to \$8 a month. I did not say a week; I said a month. Sometimes I would preach somewhere and they would give me a jar of peaches or a chicken or a ham. We bought a pint of milk every other day. That was enough for a little cereal. We got along wonderfully well. It is surprising how well you can get along on dry beans and potatoes and occasionally a little salt pork! It used to be that you could buy soup bones cheaply. If you said,

"I want a ten-cent soup bone," they would sell you the same bone that they would have charged you fifteen cents for if you had not specified a ten-cent bone! They were giving them away, nearly, anyhow. You could take a good, big soup bone and could have soup one day. The next day you could cut the meat off the bone and have stew, by putting some onions and potatoes in it. Hamburger meat was twelve or fifteen cents a pound. You could live very nicely if you were poor, as we were, and very happily. We had some second-hand furniture. I remember we had three chairs. We usually used just one of them! But we got along very nicely.

There was a store downtown where you could buy groceries wholesale. If you spend only \$5 to \$8 a month you want to trim all the corners and save all you

can. So I got in my second-hand Model T Ford Touring car and drove downtown to that wholesale store. I said, "Is it true that we may buy groceries here wholesale?"

The gentleman said, "Yes, if you buy in quantities that justify it."

I said, "I understand some of the seminary students have bought that way." He took the pencil off his ear, took his order book. I said, "I should like to have three cans of kraut, two cans of hominy, and maybe six cans of tomatoes."

He put his pencil back over his ear. "Mister, listen; you go up here to Leonard Brothers or other retail stores. We do not deal in little quantities like that."

When some of you folks come to talk to God, come to Him in prayer, I think God says, "Oh, phooey! Some of you little cherubim take care of this business." You do not ask enough to keep God interested!

### God Encourages Great Prayers

In Psalm 81:10 God says: "I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will (Continued on Page 4)



## The One Absolute Necessity

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Among those who had seen with wonder His amazing miracles, and who had probably been deeply impressed by this young preacher from Galilee, was this man Nicodemus—a member of the Jewish Sanhedrim, "a man of the Pharisees...a ruler of the Jews" (Vs. 1).

Somehow or other the words of Jesus had struck an answering chord in his heart—he found it impossible to efface from his memory the words he had heard and the things he had seen. He wants to find out more. He must at all costs have a personal interview with this One who claims to be the Son of God. But he naturally shrinks from exposing himself to the criticism that his friendship with Jesus would certainly bring. He waits therefore until dusk begins to fall and the busy streets are silent, when the friendly shadows will help to conceal his identity.

And so it was that if we had been in the fashionable quarters of Jerusalem on the night of which this chapter speaks, and had happened to be in the street where the most important of the Jewish authorities lived, we should probably have seen a door open quietly in one of the large houses and a lonely figure step out. It is almost impossible to recognize him as he wraps his long robe around himself and slips quietly along the streets, keeping close up to the houses. He seems to purposely avoid those places that are lit up by the Passover moon, and is, in fact, more like a shadow than a man, as he moves rapidly along. He is obviously bound for the humbler parts of the city, and presently turns up a side street and stops in front of an ordinary looking dwelling.

He looks around to see if anyone is watching his movements and then knocks softly, a trifle timidly, at the door. Drawing closer we see the door open and a conversation something like this



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### THE SWORD OF THE LORD

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ensues: "Does Jesus of Nazareth stop here?"

"Yes."  
"Then may I see Him on a matter of great importance?" And in response to an invitation he steps inside.

He has come on a visit that may cost him his office, his friends and it may be his life, and that night Christ and Nicodemus hold converse together.

Some of the remarkable details of that memorable conversation are recorded in this third chapter of John. It was one of the most important interviews Nicodemus had ever had, and constituted the supreme crisis of his life—a sinner alone with the world's Redeemer.

Nicodemus came with his mind full of the miracles he had recently witnessed, but Jesus proceeds at once to speak to him of a greater miracle still—the miracle of the new birth; the making anew of a fallen sinner. He expressed at once, in tones of respect, his belief in Christ as a divine teacher—he recognized His authority and power. But what Nicodemus needs first and foremost is a Saviour, and so Christ meets this reverent enquirer with the astonishing words: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (Vs. 3).

It was as though Christ said: "It is not enough for you to admire My miracles, and acknowledge My power—you need a new life; your nature must be completely changed" or, as in the soul-shattering words of my text: "Ye must be born again" (Vs. 7).

Now we are indebted to this visit of Nicodemus for one of the most illuminating passages on the subject of the new birth to be found anywhere in the Bible, and I want us to notice one or two facts concerning this great truth that we discover as we listen to the Lord Jesus Christ explaining the way of life to this seeking soul.

First of all we see:

#### I. The Necessity of the New Birth

If there is one thing that our Lord's words make abundantly clear, it is just this—the absolute necessity of the new birth: "Ye must be born again." His utterance is plain and emphatic. Nicodemus had acknowledged that Jesus was "a teacher come from God" (Vs. 2) and availing Himself of the opportunity that this confession gave Him, Jesus proceeded to teach Nicodemus his first and greatest lesson. The gateway into the kingdom of God, says Jesus, is the new birth and therefore those who would enter that kingdom must know what it is to be born again.

There are two things in connection with the kingdom of God that are utterly impossible to the unregenerate, according to the language of Jesus in this chapter. In verse 3 it is declared they "cannot see the kingdom of God" and in verse 5 it is affirmed they "cannot enter the kingdom of God." Of such paramount importance is this understanding of these solemn facts that in each case they are prefaced with the authoritative "Verily, verily, I say unto thee." Here is the last word on this subject, and these verses shut the door of Heaven in the face of all who know not the experience referred to in this chapter.

If we turn to the natural realm for a moment we can readily see that the entire universe is divided into various kingdoms. At the very bottom of the scale is the Mineral Kingdom, comprising such things as metals and stones, having no life whatsoever.

If we move a step higher we get the Vegetable Kingdom, including all manner of trees, fruits, flowers and grasses, where there is an elementary form of life in evidence.

One step more and we have the Animal Kingdom, ranging from the tiniest insect to the noblest of beasts, often displaying an astonishing degree of intelligence.

Over all there is the Human Kingdom (to which you and I belong) and which is distinguished

from all other kingdoms by many marked features, such as powers of reason and thought, and a capacity for intelligent speech.

But I would have you notice that in this chapter we are faced with the possibility of entering, or being excluded from, a still higher kingdom than any we have been considering—the Kingdom of God.

Now you will agree with me at once when I say that the only means of entering into either the animal or the human kingdom is by being born into that kingdom. To adopt the language of this chapter it is but stating a plain and obvious fact to say: "Except a creature be born of an animal it cannot see or enter the animal kingdom," and again, "Except a being be born of a woman he or she cannot see or enter the human kingdom." Having your assent to the truth of these two statements of fact, may I make a third, which is equally true but not so readily admitted, "Except a man be born again [margin 'from above'] he cannot see [or

enter] the kingdom of God" (Vs. 3-5).

No animal can pass the barriers of its own kingdom and become a member of the human kingdom—it requires a creative act of God to effect such a change, and none of us can cross the frontiers of the ordinary human kingdom into which we came by natural birth, and enter the kingdom of God, except the marvellous transition be effected by the recreative power of the Holy Spirit.

Do you not realize, then, the necessity of the new birth?

It is, alas, solemnly possible for a man or woman to enter church membership without being born again, possible to even enter a pulpit and preach without the new birth, but I say without the slightest hesitation it is a sheer impossibility to enter the kingdom of God without this vital experience—Scripture plainly declares it.

Supposing a sculptor should take a piece of shapeless marble, and by dint of painstaking hewing and chipping, chiselling and

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## Child of Satan or Child of God?

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live; the meat from the slain animal, the vegetables plucked up by the roots. Life comes through death, and if men and women are to be brought to a saving knowledge of Christ, it must come through the death of the one who carries that water, himself dying daily, hidden behind the cross, that Christ might be pre-eminent in all that he does. Life comes through death. And we are Sunday after Sunday beseeching you to be reconciled to God through Jesus Christ, pouring out our very life unto death to bring you into the household of faith through the preaching of the Word.

Now today we are speaking very briefly upon verse 1: "Therefore, my son, be strong in the grace that is in Christ Jesus." Three things I want you to see in that verse. First of all is the thought of relationship; second, your resource, that is, the grace that is in Christ, and then, third, the reception of that grace, "be strong in the grace that is in Christ Jesus."

#### Unconverted People Are All Children of Satan

Now speaking very simply, there are just two great families in the world today, spiritually speaking. You belong to one or the other. One family is known as the sons of Satan, or the Evil One. The other is known as the sons of God, or children of God.

You may not like this, but you are going to get it straight: every unregenerated, unsaved person belongs to the household of Satan. You are a child of the Devil. That is plain speaking, but you need to be shaken out of your complacency; you need to be made to realize your position before God, that you are without hope and without Christ. Jesus Himself, speaking to the Pharisees, to the religious unregenerated crowd in His day, said, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44).

You may be ever so beautifully and socially graced. You may be intellectually above the level, above the average. You may be wonderful in your contact with men, successful in business. But I want to say to you just as plainly as I know how that unless you are born again you belong to the household of Satan. I am saying it kindly and in love: "Ye are of your father the devil." Those are strong words, but they are the words that fell from the Master's lips.

In the second chapter of Ephesians the Holy Spirit, giving a candid camera shot of men in their natural, unregenerated condition, speaks of those who are unsaved as children of disobedience, as children of wrath, spiritually separated from God, dead in

trespasses and sin, fulfilling the desires of the flesh and the mind. Now carefully: every person who comes into the world, without exception, is by nature a child of wrath, a child of disobedience. And that child, unless he comes to a saving knowledge of Christ, may grow up to be an outstanding sinner. Or he may grow up to be a moral, upright person, but still not be born again. Or he may grow up to be an unregenerated religious sinner. But no matter what may be his position in the eyes of men, before God he is lost and without hope and without Christ and without God, unless he comes to a saving knowledge of Christ.

Again we find in I Corinthians 2:14 that the natural man does not welcome spiritual things gladly. He turns his back on them. If you want a description of the cross section of the human heart as God sees it, the heart that is deceitful above everything and desperately wicked, read the first chapter of Romans, from verse 18 to the end of the chapter.

The second thing I Corinthians 2:14 says about the natural man (after it says that he receiveth not the things of the Spirit) is: "neither can he know them." His understanding is darkened. You may know some of the Bible, you may have even memorized some of the Bible, and yet be in your sin. This word know means to pass from an intellectual knowledge into the realms of the spiritual.

So there you are, friend of mine. I have given you without fear or favor God's portrait of yourself and your natural, unregenerated, spiritual condition before God. You may not like it—cut off the radio if you will; but I am going to pray for you. Your eternal destiny is based upon your relationship, whether you are in Adam and in Satan, or in Christ and in God the Father; for if you die in your sins, you cannot go where Jesus is at the right hand of the Father.

#### God Makes Those Who Trust Christ His Own Children

Now this leads me very carefully to the next step: how to become a child of God.

By nature all have sinned and come short of the glory of God. The natural man is dead in trespasses and sin. Now, how to become a child of God? Do you want to know? Of course you do.

I have just two simple verses of Scripture to give you. The first is John 5:24: "Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." The other is John 1:12: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

You are to believe God's Word and receive Christ as your personal Saviour. The moment that you be-

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# The One Absolute Necessity

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cutting ultimately carve it into an almost perfect human form. Has he changed its nature at all? No, it is marble still, and absolutely lifeless.

Supposing a craftsman should take a piece of rough wood, and as a result of deft workmanship with a variety of tools, eventually produce the likeness of some noble animal. Has he changed its nature at all? No, it is wood still, and quite insensible.

Supposing one of my hearers should take himself in hand, and by rigid self-control reform in all the outward habits of his life, and, in addition, engage in a continuous routine of religious observance. Has he, or she, been able to effect a change of nature at all? No, he is still a sinner and outside the kingdom of God.

There surely can be no doubt, therefore, as to the necessity of the new birth, and we press on to see what our chapter has to say about:

## II. The Subjects of the New Birth

I would like you to notice, dear friends, that my text is found in the third chapter of John and not in the fourth, a fact which, in itself, is of profound significance. In other words, the great doctrine of the new birth and its necessity was pointed out to Nicodemus, the cultured, educated and respected religious leader, and not to the despised and outcast Samaritan adulteress, of whom we read in the following chapter.

Surely this proves to us, as perhaps nothing else could, that those who need the new birth are not only those whom we consider to be the sinful and defiled, but every living soul, including those who are outwardly moral and upright in character; the Sauls of Tarsus and the Nicodemuses as well as the Samaritan outcasts and the dying thieves. There is no distinction drawn in the language of Jesus. He says, "Except a man [literally 'anyone'] be born again, he cannot see the kingdom of God" (Vs. 3). He says to us, still as He said to Nicodemus on that memorable occasion: "Marvel not that I said unto thee, Ye must be born again" (Vs. 7).

Any and every person who hopes to enter the kingdom of God must be the subject of that radical change described as being "born from above," and those who have never had this experience are outside the kingdom and must remain forever so, unless born anew.

A minister of the gospel had been preaching on this awakening text, when he was approached afterwards by a brilliant physician in his congregation, who said he had always lived up to his mother's teaching; and though he did not profess to be a Christian, he considered himself to be as good a man as any church member in the city. With the background of his text as a starting point, the minister enquired: "Have you, on your own admission, never been born again?"

"No, I do not claim to be a regenerated man" was the reply.

The two men were standing in the aisle of the church, and the minister stooped down and drew a square. "Let this square," he said, "represent the State of Colorado. The lowest point in that State is 2,000 feet above sea level, the highest point 14,200 feet above sea level, and there are people in the mines 3,000 feet below sea level. But whether they are living in the lower or higher levels, or are in the mines, they are all in the State of Colorado. That," said he, "is like the state of unregeneracy. Some live below the surface in underground villany, some in a low altitude of living, others, like yourself, on the summit of Mount Morality, but all are in the same state of unregeneracy."

The doctor looked for a moment in dumb amazement, and then said, "You have knocked the props from under me." Walking down the aisle, he knelt in prayer, and there, in penitent faith, passed into the kingdom of God. May your eyes be opened in a similar manner to see yourself as a neces-

sary subject of the new birth.

This chapter, you will notice, goes on to speak of:

## III. The Mystery of the New Birth

No sooner had Jesus unfolded to Nicodemus the pressing need of the new birth, than he is ready at once with questions. I seem to see a look of bewilderment and perplexity cross the face of Nicodemus as he says, in amazement, "How can these things be?" (vs. 9). Why, natural life itself is one of the greatest mysteries we can think of, and yet everyone of us here have undeniable proof that we have been born. How much greater a wonder, in the very nature of things, must spiritual life be, and yet many of us are equally certain that we have been born again.

I thank God, dear friends, that it is not the business of the preacher to explain the new birth, for that I could never do, but I am persuaded it is the business of every preacher to proclaim that great truth, and this I am endeavoring to do.

Jesus, in this conversation with Nicodemus, likens the regenerating work of the Spirit of God to the action of the wind. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit" (vs. 8).

The wind is something that cannot be seen by the human eyes, something that cannot be fully explained or understood, and yet all of us have seen the effects of this powerful, unseen force—the wind. So with the converting power of the Holy Spirit, working unseen by human eyes He is recreating men and women all over the world, and making them living monuments of redeeming grace.

To use a handy illustration: here is a man in a sailing boat who is waiting for the coming of the wind. Presently he detects its mysterious presence by many unmistakable signs. He cannot tell "whence it cometh and whither it goeth" but he knows it is there. He does not rest idly in his boat and say, "I must have an explanation of the mystery first before I allow this power to carry me where I desire to go." No, he hoists his sail, and opens the canvas to the breeze, reaching his desired haven successfully, and postponing a solution of the mystery till he has further knowledge and understanding of this unseen agency.

Whilst I do not know the mystery of the Holy Spirit working in the hearts of men, I know the fact of His converting power. What, then, shall I do? I will open my heart to receive the life He gives to those who trust in Christ, and wait for an explanation of the miracle of conversion till I have a larger capacity for the understanding of God's ways. It matters very little that I should know how men are born again; it matters a great deal that I should know I am born again.

I know not how the Spirit moves,  
Convincing men of sin;  
Revealing Jesus through the word,  
Creating faith in Him.

"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day"

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day" (II Tim. 1:12).

How entrancing is the story of the way in which the Holy Spirit, coming unseen as the wind, accomplishes the miracle of regeneration in the hearts of men and women.

Here is an American sailor on leave in Chicago and staying at the house of some friends. His parents have prayed for his conversion from early childhood, and probably despaired at times of ever having their prayers answered; his wife whom he has deserted has not heard of him for some time. He himself, weary of a life of sin, decides to commit suicide, and places a revolver to his temple. There are others in the house, however, and to silence the noise of the shot, he turns on the radio full blast. Out from the loudspeaker, like a clap of thunder, comes the arresting words, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). 'Twas well-known Moody Bible Institute, broadcasting its programme. The revolver dropped to the ground, so did its holder, and then on his knees the Holy Spirit filled his memory with the recollection of past sin, and also with the glorious message of forgiveness and life through the death of God's only begotten Son. No visible agent was seen in that room, but the sailor rose to his feet "a new creature" in Christ Jesus. The gracious Holy Spirit, in His sovereign activity, came, like the wind of Heaven upon his soul, and God imparted eternal life in response to believing trust in Christ; the miracle of the new birth was once again effected in human experience.

So it is with everyone that is "born of the Spirit."

As we proceed through this chapter, we are left in no doubt as to:

## IV. The Basis of the New Birth

Before it could be possible for Nicodemus or any other fallen son of Adam's race, to enter the kingdom of God, before eternal life could be given to any sinful soul, there was one great barrier that must first be removed, one question that must first be settled. Man's sin must be adequately punished, and someone must be found willing to bear its penalty, and so Christ speaks in this chapter not only of the necessity of the new birth, but in equally emphatic language of the necessity of His cross: "Even so must the Son of man be lifted up." (vs. 14).

Nicodemus was a "Master of Israel" (vs. 10), and conversant with all the Old Testament Scriptures, and so he is reminded of a Biblical scene with which he was perfectly familiar, calling to his memory the picture of the Israelites writhing on the desert sand in the agony of death, as the poison of the serpent swept through their frames, and showing him that this was an illustration of his own spiritual state and danger, as well

as that of every sinner. But that as the Israelite then received new life by obeying God's command, and casting a glance of expectant faith at the brazen serpent lifted high as a standard, so Nicodemus and all others might receive new and eternal life, according to the promise of the same faithful God, by turning believably for salvation to Jesus dying for sinners upon the cross.

The serpent lifted up, could life and healing give,  
So Jesus on the cross bids us to look and live.

Herein lies the foundation of the Spirit's work in regenerating the soul. He makes good in our experience what Jesus made possible on the tree.

I would have you notice, dear friends, that in these words regarding the imperative need of Calvary, we have our Lord's own explanation of the meaning and purpose of His Cross. If, as a preacher, I want to discover whether I have caught a correct interpretation of the great Sacrifice, I cannot do better than listen to what He declares it to mean. Did that uplifted serpent constitute Israel's only hope when bitten in the desert? Yes. Then the uplifted Christ is the sinner's only refuge, and there is no hope for the world save in the atoning sacrifice of Jesus. Did the Israelites receive life and healing by virtue of a simple look of faith at God's behest? Yes. Then men and women may receive eternal life by virtue of a childlike trust in God's appointed Saviour. Upon this solid foundation I will build my hopes, and plant my pupil.

I need no other argument,

I want no other plea,

It is enough that Jesus died,

And that He died for me.

Such to me, is the purport of the words: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; That whosoever believeth in him should not perish, but have eternal life" (Vs. 14, 15).

From such a sublime statement

we cannot fail to pass to:

## V. The Simplicity of the New Birth

Nicodemus, as he listens to the way of salvation expounded by our Lord, begins to realize that he has been making a terrible mistake in trusting to his religious ritual and Jewish ceremonial for salvation. When he timidly entered the presence of Jesus a short while before, he felt himself to be a man rich in spiritual possessions; now, as he reviews his position in the light of Christ's conversation, he feels himself to be a bankrupt. Nicodemus, as he listened, saw the vessel, in which all his hopes and ambitions had been placed, go down before his very own eyes, at the shock of those shattering words, "Ye must be born again."

The question that now rises uppermost in his mind is this: What must he do to receive this new life which secures for him an entrance into the kingdom of God? Listen, Nicodemus, and let men and women down the ages listen with you: "Whosoever believeth in him should not perish, but have eternal life" (Vs. 15). "Whosoever believeth in him should not perish, but have everlasting life" (Vs. 16). "He that believeth on him is not condemned" (Vs. 18).

(Continued on Page 4)

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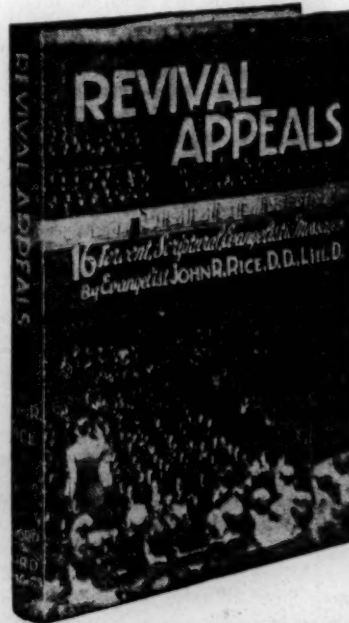
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## Big Prayers to an Almighty God

(Continued from Page 1)

fill it." He is not talking about filling it with the Word. He is not talking about giving you words to speak. He is saying, "Ask God enough; He will give it. Open your mouth wide. Make a big request. God will give it to you!"

He is saying, "I am the God who brought you out of the land of Egypt. I am the God who turned the water to blood. I am the God who brought the plague of frogs, the plague of lice, the plague of hail and the midnight darkness. I am the God who brought death to the first-born. I am the God who opened the Red Sea. I am the God who brought you manna

forty years. I am the God who was with you—to supply your need so a boy would grow from six years old up to forty-six and his shoes grew with him. He never did get too big for his shoes. A man would wear the same suit of clothes for forty years and they would not wear out. I am the God who opened the rock and the water came out to take care of three and a half million people and all their animals. Open your mouth wide; I can attend to your orders!" A lot of Christians never do get their mouths open, as far as asking God for anything is concerned. Little, stingy,

chinchy, unbelieving, infidel kind of praying!

A man in Dallas, Texas, Mr. Middleton, was a member of my church. He worked for the Pullman Company. One day Mr. Middleton and I were praying in my office. I said, "Now, let's pray about that open-air revival campaign. We must have money for seats, advertising, and lights. Then here is a need about our printing bill. Then there is the matter of our church building." By the time we had planned it out we were really loaded down with plenty to pray for. Mr. Middleton was very greatly impressed about all the burdens.

We got down to pray and I nearly laughed aloud while he prayed. He said, "O God, if You will answer us this time, we will try never to ask You for so much any more."

That is the way we pray. We, by the kind of praying we do, say, "Well, Lord, I know You can't do much. I'm afraid this will strain You. This will ruin Your bank account, I guess. I am sorry to ask so much." Listen! Don't you worry; God has resources. You can trust God. God has plenty of money in the bank. God has plenty of food in the pantry. God has plenty of everything else. Go ahead and ask big prayers; open your mouth wide! God says He will fill it!

In Jeremiah 32:17, 27 God gives us a twice-stated promise along this very line. Verse 17 says: "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee." In verse 27 the same kind of promise is repeated: "Behold, I am the Lord, the God of all flesh: is there any thing too hard for me?" You answer that: is there anything too hard for God? Is there? No, thank God, there is nothing too hard for God!

Then in Jeremiah 33:3 God says, "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." God has many great and mighty things He would like to show anybody who will ask for them.

When I was in Decatur College there were two girls who got every kind of favor. The other girls got up in arms about it. Finally a committee from the dormitory for girls came to Mrs. Ward and said, "Mrs. Ward, we think you are partial."

Mrs. Ward said, "Partial? To whom?"

"Ruth Ponder and Lola Benge," the committee said. "They can go to town any time during the week, any time they come and ask you. Boys come to see them in the parlor nearly any evening, just so their lessons are up and just so it is at certain hours. You are partial to them; you allow them more favors than you allow us."

Mrs. Ward said, "Why, girls, it had never entered my mind that they got more than others. They just asked me. I love you girls so that I give you anything I can. They asked me. If their lessons are up and if they are behaving themselves and if it is according to the rules, I let them have what they ask. I would let you do the same things if you would ask me. If your lessons are up and you are doing good and your requests are according to the rules I will do anything for you I can. You just have not asked me."

A lot of you folks feel that God has favorites. No, the trouble is that just a few people ever ask God for enough to keep Him interested. "Open thy mouth wide!" God will fill it. Isn't it a sin, a wicked sin, that we ask so little of God? Our unbelief, our infidelity! It is a practical kind of modernism, isn't it? It is not your head but your old wicked, cold, unbelieving heart that is modernistic. You do not believe God's promises. You do not ask God for enough to keep Him interested. Wouldn't it be wonderful if God's people learned to ask Him for enough to honor His great name?

### How I Got the First \$1,000 for God's Work

I want to tell you about the first time I ever got a thousand dollars in one lump for the Lord's work. We spend nearly a quarter

of a million dollars each year in getting out gospel literature. One year we spent \$231,000 and other years it has been nearly that. I am hoping that this year we will go beyond that. Where would I, a poor preacher, get that much money? We have an office pay roll of about \$1200 a week besides workers who go with me in revivals, and in such conferences as these. Maybe that is just hay to you, but to me it is not. When you have a pay roll of \$60,000 a year, and printing bills running about \$100,000 a year, etc., you must have some way to take care of it.

I will tell you how I got the first thousand dollars at one time and how I got a little faith about printing THE SWORD OF THE LORD and these books.

I was in Waterloo, Iowa, in the World's Association meeting. We were having good meetings, and a man came to me after a service. "You must come to my city for a revival in our tabernacle. Oh, you must come!" he said.

I said, "I do not think I can come."

"Oh," he said, "I feel a burden about it. You must come. We will have a great revival. You can shake that city. You must come."

He pressed me so that eventually I promised I would come on Tuesday, stay through one Sunday and parts of two weeks and close on Friday night, then catch the train so I could be at home for my radio broadcast at Dallas on Sunday, and preach to the tabernacle crowd at night.

I went. And the Tabernacle was a small, unpainted board building in the middle of a block; out in a residence district, not downtown. I suppose it would seat 250 if it were packed. I found that the man, a dear man of God, had no radio broadcast, had gotten no announcement in the paper. He had not had any printing of any kind done. He did take a piece of cardboard 17" x 22", letter it by hand and put it on his car. He did run off on a mimeograph five hundred sheets of paper and hand them out within two blocks, or three, of the place. We started the first night with about fifty people. With my preaching and pulling, by the end of the week we had the place full and we began to have some people saved.

On Thursday night of the second week I said, "Now, you will remember that tomorrow night I must close because I must go back to Dallas."

"Oh," the pastor said, "Brother Rice, you must not go!"

I said, "Yes, I must go. We had an understanding about that before I came. I have my radio broadcast, and a big tabernacle service; so I must return to Dallas for the services."

He said, "Brother Rice, that won't do. You know how I have had to pull all this week to get some money. I have been digging, digging because they are about to take this tabernacle away from us. The lumber is not paid for. We have gotten all we could. The people do not have much money. Now if I try to take a collection for you I will not get anything. You will have to stay over Sunday, till we get a new crowd, before we can get any money for you."

I said, "Did I make any specifications about how much money I had to have?"

He said, "No."

"Did I suggest any amount at all ahead of time?"

"No," he said.

I said, "Well, I didn't come for any certain amount; and I am not going to stay for any amount. I must leave after the Friday night service."

He said, "Well, I'm sorry; we will do the best we can but I know we will not be able to get much money."

I said, "Never mind; I will not think about it twice. I am not worrying about it. I did not come for money. I came just to preach the gospel."

I went to my room, a little rented room in a widow's home, and went to bed.

I got to thinking. I was building a big church. I had no regular salary. I never got any money from the people of my

church except that which they put in an envelope and marked for me. And when we took lots of collections for the new building there was not much for me. The more we put on the building, the less there was left for the pastor. I would go out and hold revivals. Any money I got from those revivals I would put on printing bills. THE SWORD OF THE LORD was going strong at fifty cents a year. The more subscriptions we got, the more I went in the hole!

I owed the printer \$450. A good lady in Oklahoma said, "I will lend you the money at 6% interest." I signed a note. I would have some meetings and in a little while would be able to pay it back, I thought. But when the six months were gone I still could not pay back the note, and I owed the printer \$270 more for printing THE SWORD OF THE LORD. That does not sound big now, but it was an awful lot then. In addition, I owed \$200 for the printing of that little booklet, "What Must I Do to Be Saved?" That made a total of \$920.

I could not be out in revivals very much because I had to be at home to oversee the building of the new church, had to buy materials and save money, push the thing along, and raise the funds.

I went to bed that night and got to thinking. The Devil climbed up on the footboard of the bed and said, "You don't care, do you! You have that \$920 to pay, and you don't care whether you get any offering or not, do you? It looks to me like you are not getting anywhere very fast. You are living down there in that old ramshackle house. The wind blows through it. There are no carpets on the floor. The furniture is second-hand. Your wife is a university graduate, the only daughter from a pretty well-to-do home, reared in plenty; and she is down

(Continued on Page 5)

## The One Absolute Necessity

(Continued from Page 3)

"He that believeth on the Son hath everlasting life" (Vs. 36). Oh, the simplicity of the new birth. It comes by "believing" in the crucified Saviour uplifted for us on Calvary. Untold millions have been able to say:

Soon as my all I ventured  
On the Atoning Blood,  
The Holy Spirit entered,  
And I was born of God.

There is a beautiful illustration of the simplicity of the new birth in an incident recorded concerning an orphan lad named Charles Brown, who, after serving a term of imprisonment for stealing a pair of opera glasses from a lady outside the Adelphi Theatre in London, was handed over to the charge of Mr. Fegan's Homes by the magistrate who dealt with the case. He was given a course of training in the carpenter's shop attached to the Homes, and after a few weeks the master carpenter said to the founder one day: "I have some good news for you, Mr. Fegan. Charlie Brown has professed conversion and I believe it to be a real work of grace." Mr. Fegan had no opportunity of seeing Charlie from that Friday night until the following Sunday night, when he took the service in the Lecture Hall himself, preaching from the seventh verse of John 3: "Ye must be born again."

Some time later he was crossing the playground when he saw Charlie come out with his bugle to sound "Lights out," but to his surprise the lad's face was troubled and sad and totally unlike that of someone recently converted.

He went up to him and inquired if he was in trouble, and, after some questioning, elicited the following: "O sir, I thought I was all right, but after listening to you preach this evening I feel disturbed, and I am wondering if I am really born again."

"Where is your Bible, Charlie?" said Mr. Fegan.

"Over there on the window ledge, sir."

"Then go and turn up the first Epistle of John, chapter 5 and verse 1, and see what God has to say to you in that verse."

Charlie went over to the window and turned over the pages of his Bible, and under the light began to read. Presently his shoulders shook as if he were sobbing, and Mr. Fegan, greatly wondering, crossed over and quietly asked, "Well, Charlie, and what message did you find God had put into that verse for you?" "Never shall I forget," he afterwards said, "how Charlie placed a hand on each of my shoulders and literally sobbed out in glad ecstasy of soul: 'Born of God Born of God! Born of God!!'"

The divine simplicity of salvation had restored Charlie Brown's assurance and joy: "Whosoever believeth that Jesus is the Christ is born of God," and Charlie knew he believed that tremendous fact with all his heart.

Finally, I would seek to remind you, dear friends, of:

### VI. The Evidence of the New Birth

As Nicodemus goes away, there is no indication that he has

exercised a saving faith in Christ, no sign that he has passed from death to life, but it is quite evident that at some time or other (possibly after he returned to the solitude and silence of his own home and pondered over the message he had heard) he put his trust in Jesus, the Son of God, and knew, from happy experience, the reality of the new birth. His religious past, his treasured rituals, his Jewish standing, were left to sink, whilst he clung alone to the cross.

What evidence have we that Nicodemus was born again as a result of that disturbing interview with Jesus? In chapter 7, we find a special session of the Jewish council in Jerusalem for the purpose of determining how to silence Jesus. Nicodemus is present as a member of that body and sits with the others while Jesus is being discussed and His removal (by force if need be) contemplated. Timidly he lifts his voice on Christ's behalf: "Doth our law judge any man, before it hear him, and know what he doeth?" (Vs. 51). Immediately they turn upon him with the savage question: "Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet" (Vs. 52). And because he fears what they will think and say if he persists in his attempt to vindicate Jesus, he says no more, but in that timid defense of his Lord, methinks I can trace the evidence of a new life within. In any case, when men have finally crucified the Son of God and His eyes are closed in death, we find Nicodemus (and another, who has been a secret disciple to that hour) coming boldly to Pilate and craving the honour of bearing the dead Redeemer to the tomb. Unashamed for all the world to see what he thought of the crucified Saviour he brings valuable spices to embalm the precious body of the One who had brought new life to his dead soul. (John 19:38-40).

I pray God that all my hearers, may through simple faith in Christ, receive eternal life just now, and that it may manifest itself speedily in a courageous confession of your new-found Lord, which is one of the first evidences of the new birth.

Ye children of men, attend to the word  
So solemnly uttered by Jesus the Lord;  
And let not this message to you be in vain,

"Ye must be born again."  
O, ye who would enter that glorious rest,  
And sing with the ransomed the song of the blest;  
The life everlasting if ye would obtain,  
"Ye must be born again."

A dear one in Heaven thy heart yearns to see,  
At the beautiful gates may be watching for thee;  
Then list to the note of this solemn refrain,  
"Ye must be born again."

"Ye must be born again,  
"Ye must be born again,  
"I verily, verily say unto thee,  
"Ye must be born again."

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# Big Prayers to an Almighty God

(Continued from Page 4)

there in a shabby old house. Your children do not dress as other people's children do. And you are working yourself to death trying to be a pastor and an evangelist, trying to run the paper, and all that. It doesn't pay you to serve the Lord, does it?"

I said, "You old Devil—get on back to Hell! I am going to take this up with headquarters!"

Then I prayed, "Now, Lord; I never have gone to hold a revival meeting and worried about what I was going to get in an offering. I am too old to begin now. It is true that I owe \$920 on printing bills for Your work. I did not go in debt for myself. If we have not had money for things for the family we have not bought them. It is true that I owe that much money for printing bills, but, Lord, You just get out a copy of THE SWORD OF THE LORD, if You have one handy, and look at the heading. You will find that Your name is on the top, mine is on the bottom. Your name is in big type, mine is the little type. It is supposed to be the sword of the Lord. If you want a sword, Lord, then take it over and pay the bills. If You do not want it, just let me know and I will liquidate it and shut it up. In a few months we can slave and cry and pay everything up out of other income. If You want a paper, You pay the bills. If you do not want one, all right. I am not going to worry. I am going to leave it with You. You will have to tend to it; I am going to sleep. I am not going to lie here and fret about how much offering I am going to get. I never have done that and I never will. If You do not want a paper You do not have to have one. But if You want one, You pay the bills!" And I went to sleep!

The next night we had a good service with five or six people saved. At the close of the service they took an offering. By a good deal of pulling, and then by the pastor adding to the offering, they got \$25.00. Then they gave me \$15.00 for train fare.

With that amount of money I could not buy a berth, but I got a ticket for the chair car. I work pretty fast and hard, and usually I do not sleep well unless I am stretched out. But that night on a chair car I slept like a babe in his mother's arms. As I rode on down toward Texas that night on the streamlined Zephyr, with \$25.00 in my pocket, I was happy in my heart.

Just outside of Wichita, Kansas, the next morning a porter came through the coach, holding a telegram up and saying, "Dr. Rice! Dr. Rice!"

I said, "Here, boy." He brought me the telegram and I handed him a dime. I opened the telegram which my two secretaries, Miss Viola Walden and Miss Lola Bradshaw, had sent. "MR.

HAS JUST SENT YOU A CHECK FOR \$1,000 FOR YOUR WORK."

I took that telegram and marched up and down the train. Nobody else knew what I was doing, but I was kicking the Devil in the pants every few steps! I said, "You old Har! You dirty cheat! You lied on God. You said God wouldn't help me out. You old Deceiver! I'll never listen to you any more! God has taken over this paper. He is going to pay the bills. I am not going to fret about it. I do not have to worry about offerings in meetings. I have a God who looks after things like that."

I have gotten a good number of thousand-dollar gifts for the Lord's work since that time. But, bless God, I found out that I am to ask God for plenty—I am to open my mouth wide. God is not broke; He can take care of things.

**Wonderful Answers to Prayer**  
Is there something you have been wanting, something you did not have quite enough faith to ask for? You wanted it bad enough to worry about it but not bad enough to ask God for it.

How many of you have things you have been thinking about, but not asking for? You have been wishing for them, but not praying for them? Will you, by God's grace, begin to open your mouth, begin to ask God for definite and big things?

The other night I told how one time I felt led to put my hand on the head of a woman and pray—a woman with T. B., a woman who had been sent home from the Texas State Tubercular hospital to die. The doctor had said it was only a matter of hours. She had already given away her two boys. They were still at home until Mother died, but they had already been given to relatives.

I came by her consent, put my hands on her head and prayed for God to heal her. And He did. In two weeks she was doing her own housework. About five months later she had gained forty pounds. Four years later I saw her when I went to Commerce, Texas, to preach. I had had to drive out there for an afternoon service, and when I got there another man was preaching. I came in a side door, and sat on the platform to be ready to speak the next hour. Back yonder in the audience this woman saw me and came right in the middle of things, while the preacher was trying to preach. She came up the steps to the platform and was crying. She said, "I promised God that if I ever saw you I would tell you God has kept me well. I have not had a touch of T. B. since the day you prayed for me." She nearly broke up the meeting, but, bless God, she proved God still answers prayer.

During one of our Bible conferences in Dallas I preached on "Whosoever and Whosoever When You Pray." The message was on this passage of Scripture I am preaching on tonight. When I came to the close I was so moved that I said, "I believe it would be a sin to close this meeting without asking God for something and giving God a chance to prove that He will do what we ask." I said, "What will it be?" I searched my mind and then I remembered about a letter that had come a day or two before from a woman. She lived upstairs at 912 West Jefferson Street. The woman said, "Brother Rice, my son twenty-five years old is dying unsaved, dying with T. B. The doctor says he will not live long. He is lost. Will you pray for him?" Thinking of that request, I said, "Let's pray now that God will save that boy. I have never seen the boy; I have never seen his mother. Let's pray now that God will save that boy."

The people agreed to pray, and we did stop and have prayer, asking God to save that boy. Then I thought, "Now we have prayed that God would save him; maybe we ought to do something about it. I believe I will go up and see him." Two young fellows from Iowa said, "Brother Rice, may we go with you?"

I said yes. We went to the home and rang the bell. At the head of the stairs a woman said, "Who is it?"

"This is Brother Rice."

"Oh, yes, Brother Rice; I ought to know your voice—I have heard you on the radio so much. Come on up, Brother Rice."

We went upstairs. I got my Bible and began to talk to this dying boy. I said, "I have a new Bible which the girls in the office gave to me. I would like to read you something from it." I turned to the third chapter of John and read, "Ye must be born again," and the whole story. When I got through I said to this young man, "Your mother wrote me some time ago to pray for you, and we did. Now I want to ask you a question: have you been born again?"

Of course we expected him to say no. But he said, "Well,

Brother Rice, I believe I have." I said, "You have?" "Yes." "When?" "Just this afternoon. At least I think I have."

"What makes you think so?" I asked.

"Mother Moore who works with Mr. Hawkins of the Radio Revival was out here and she talked to me about my soul. We had prayer and I asked Jesus to save me. I believe He did. I turned it over to Him; I believe I am born again, Brother Rice."

I said, "Say, when did that happen?"

"Oh, let me see," he said. "She left just before you got here. I suppose it was twenty minutes ago."

I said, "Boy, while we were on our knees you settled it!" (I did not even know Mother Moore then. I knew her after that.) I said, "While we were down on our knees praying God sent a woman whom I didn't know to this home to talk to you." He was saved while we were down on our knees.

Listen! Open your mouth; open your wide!

I was in Waxahachie, Texas, in revival services and a Mrs. Kelly said, "Brother Rice, my boy is lost." (I do not remember whether he was in Arizona or southern California.) "Do you think God can reach my boy as well in California as if he were right here while we are praying?"

"Yes, I do," I said.

"Will you join me in prayer, asking God to save him?"

I said I would. "I do not say that I have any special faith about it. I do not say that I feel certain about it. But I know it would be right to pray, and I will certainly join you in prayer that God will save the boy."

That was on Tuesday afternoon, a little after two o'clock. We had prayer and asked God to save that boy.

On Thursday evening just before service I was walking back and forth on the sidewalk. And a fifteen-year-old boy who had been saved in the meeting came along and walked with me. He said, "Say, Brother Rice, do you know what happened over in our part of town this morning?"

"No, Son; what happened?"

He said, "Mrs. Kelly got a letter from her boy. She was out on the sidewalk waiting for the postman. The postman gave her a letter from her boy, and she stopped out in the front yard to read it. As she read the letter, suddenly she began to shout and praise the Lord and wave the letter in the air. All the neighbors came running out to see what in the world had happened to Mrs. Kelly. She read us the letter saying the boy was saved."

That night Mrs. Kelly was at church. Her feet were touching the ground just now and then! She said, "I want you to read the letter from my boy." It said something like this:

"Dear Mama:

"You know I haven't written you in a long time except when I would get in jail and wanted you to pay me out, or was in some tight. I am not in any tight. I just want to tell you what happened."

This is Tuesday. This afternoon I got to feeling so mean and lonesome and condemned in my heart that I got physically sick. Finally I asked my boss on the construction job to let me off. I just had to go home. I went back home, knelt down on the floor by my bed, told God what a sinner I was and asked Him to save me. And, Mother, I believe He did. I wanted to write you this time, not asking you for money, not asking you to help me out; but just to tell you that I am saved!"

Mrs. Kelly showed me the letter; she had something to shout about. That Tuesday afternoon while we were praying God struck that man's heart, sent him home to his room, and in a few minutes' time he was saved.

Listen to me! You do not have because you do not ask. "Ye have not because ye ask not" (Jas. 4:2). Ye have not—why? (Audience answers: "Because ye ask not.") Why don't you ask, then? "Open thy mouth wide,

and I will fill it." "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

## God Has So Much to Give:

### We Ask so Little!

In Alabama after the Civil War an old army captain had a negro slave. During the war, of course, the slaves were freed. (And I am glad they were.) The captain said, "Sam, you are free now. You do not belong to me any more. You can go anywhere you want to; you do not have to stay here. But if you love me and want to stay with me and be my body servant as you have been, I will take care of you and I promise that when I die I will leave you enough to take care of you. Sam, would you like to stay with me? You do not have to, but if you want to stay, you can."

Sam said, "Yes, Massa Tom, I would like to stay." So Sam stayed and waited on the old captain. After a while the captain died. The old colored man got older and older and more crippled. He would go around and mow lawns, trim hedges and chop kindling wood. He got more bent over, more stooped. He had "the rheumatiz" and "misery in his bones." He lived in a little shack with a dirt floor down on the river bank. He was so sickly and weak he could not do much work and he nearly starved.

One time a friend of the old captain's met him and said, "Sam, listen, you ought not to live down here like this. You don't have to. Don't you know that Captain Tom left you some money in the bank?"

He said, "I don't know nothing about no banks."

The friend said, "Yes, Captain Tom promised he would leave you some money and he did. Why don't you go down there and get some?"

He said, "I wouldn't know how to get it."

"They'll give it to you; go down there and get it," the friend said. So the old colored man went down to the bank. Rather embarrassed, he stood with his hat in his hands and said to the cashier, "Sure enough, did Captain Tom leave any money down here for me?"

The cashier said, "What is your name? Were you body servant to Captain Tom?"

"Yes, sir."

"Well, there is money here for you."

"How much is there; how much could I get?"

"Well, there is \$5,000 in your account."

"Well, how much could I get? You know I am nearly starved. I sure need a fifty-cent sack of meal. Do you reckon I could get as much as fifty cents?"

The man in the bank said, "Yes, you can get any amount, within reason, that you want."

"Well, how does it get it?"

The cashier said, "Write a check."

"Well, I can't write."

"Tell me what you want, then, and I'll make it out. Then I will write your name and you can put your mark by it." So old crippled Sam told the cashier to make out a check for fifty cents. The cashier made it out, put the colored man's name on it, and Sam, with trembling fingers, put his mark on it beside the signature.

The cashier got a bright silver half dollar and gave it to him. He went off and bought a fifty-cent sack of meal and went back down to the little hut with the mud floor, back down there to the poor, dark little room and cooked his hoecakes. He left his \$4,999.50 in the bank!

And that is the way you do! With all the wealth of Heaven, with a God who loves you and gave Jesus to die for you, with a God who promised: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" you pray your little, unbelieving, small-minded prayer and leave God with all the wonderful things He would give and wants to give but cannot give because you will not ask for them!

I told that story one morning over a radio in Dallas, Texas. In Fort Worth a woman had gotten

up early to pray. She had prayed: "O God, You'll have to help me. You know there is a depression. You know my husband does not have a job. You know we are behind on the rent. You know they have taken out the telephone. You know the children do not have money for lunches at school. You know they do not have shoes fit to wear. Now the last straw has come. The gas company is threatening to disconnect the gas. [In Texas most people heat with gas, not with coal.] Lord, it is wintertime, my children do not have enough clothes, we are three months behind on the rent. If You let them take out the gas it will break my heart. Just give me a dollar or two somehow, and I'll go pay that on the bill and beg them not to cut it off until I can get another dollar or two. I am not asking much, Lord, just a dollar or two. Please, Lord—oh, please give it to me."

Then she got up from her knees, turned on the radio and listened to me preach. I told this story of old Sam who got his fifty cents and stayed in his hovel and lived on hoecakes and left his \$4,999.50 in the bank. She cut off the radio and dropped back on her knees and said, "Lord, don't You give me just a dollar or two! You are not stingy. You are not poor. My husband is a good worker; give my husband a job like other men! You can give him a job. Lord, pay up this back rent. Give my children good shoes and money for their lunches. Don't You give me just a dollar or two to pay on that gas bill! Pay the whole bill, Lord. You have plenty! I am not going to take just fifty cents when I have \$5,000 in the bank."

That was Sunday morning. Tuesday we were having a Bible conference in Dallas, thirty miles away. Two good women drove over, Mrs. Ellig and Mrs. Williams. Mrs. Williams was a neighbor of the woman who

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## Lucid Lines from Lake Louise

(Continued from Page 1)

thousand; for the Lord your God, he it is that fighteth for you, as he hath promised you. Take heed therefore unto yourselves, that ye love the Lord your God" (Josh. 23:8, 10, 11). The Devil is going to have a hard time because of this conference! Many Christians who were trying to chase the enemy themselves learned at the conference, "... the Lord your God, he it is that fighteth for you." They learned anew that, "... it is not by might, nor by power, but by my Spirit saith the Lord of Hosts" (Zech. 4:6b). The "good fight of faith" must be fought in the power of the Holy Spirit. The power of the Holy Spirit is for soul winning. The "Sword of the Spirit" wielded in the power of the Spirit will "put a thousand to flight." Yes, The Sword of the Lord Conference on Evangelism is still going on! The "gospel guns" were loaded at Camp Lake Louise and the soldiers of the Lord from seven different denominations have marched back to their "fronts" to capture souls held captive by the enemy and tell them how they can have liberty through the Captain of our salvation, the Lord Jesus Christ.

### Lake Louise, LeTourneau Lines

The conference on evangelism was held on the Lake Louise Conference grounds in northeast Georgia, founded by Mr. R. G. LeTourneau. Toccoa, Georgia, is ninety miles northeast of Atlanta, and sixty miles west of Greenville, South Carolina in the foothills of the Blue Ridge Mountains of the eastern seaboard.

The auditorium seats 1,600 and forms the hub of a giant wheel with halls extending out from the hub, forming the hotel rooms. In this beautiful lake setting, with an annual temperature of 60.6, many Christians came for a Christ-centered profitable vacation and preparation for soul winning power.

Mr. and Mrs. Philippi in charge of the Foundation Conference grounds, made sure of our every comfort. From the prayer and chorus at breakfast on through lunch and dinner in the central dining hall, every meal was a rare time of fellowship and refreshing.

### Leader Lines

From the prayer service at seven, through the morning services at nine, ten and eleven, and through the evening services at 8:30 and 7:45, we were fired in our souls for the main task of the believer—soul winning and revival.

From these men greatly used of God all over America I would like to pass on to you some of the outstanding statements that appeared especially to me.

Listen to a few sentences from Dr. John R. Rice: "You don't have what you ought to have or you would be having Pentecost." "Christians do not learn to pray naturally. People need to pray. 'Lord teach us to pray as John taught his disciples to pray.'" "Souls are not gotten by a high-powered rifle; you have to get up close." "Every Christian has two friends. He has the great Friend and another friend who needs the Bread of Life. The Christian needs to have one hand to God getting the Bread and one hand to man giving the Bread."

Dr. Joe Henry Hankins said: "It is not how much you own, but whether the money owns you or not. If you own a million and are a good steward, praise God! But if you only have one hundred dollars and it owns you, brother, you are in a mess!" "The curse of Christianity today is divided allegiance, trying to serve two masters."

### Laugh Lines

The conference had some good laugh lines. Christians ought to be happy and full of joy. There was no frivolity, but we had a good time in the Lord and some good laughs. Solomon said, "... there is a time to laugh ..." (Eccles. 3:4). The psalmist said, "A merry heart doeth good like a medicine ..." (Psa. 17:22).

Del Fehsenfeld gave us a good laugh when he told about two little boys out playing and how a billy goat began chasing the little brother. As the billy goat chased the little boy the other brother yelled, "Run, little brother, run," and then as the goat gained he cried, "Pray, little brother, pray!" In the emergency little brother could think of only one prayer, the blessing his daddy repeated at every meal, so he prayed: "Lord, make us thankful for that which we are about to receive."

We laughed with Evangelist Bill Rice as he told of his wedding in a garden setting, and how his hair was made to stand on end after he walked under a low peach tree limb on his way to the marriage altar; ... with Dr. Rice and Dr. Hankins as they discussed across the dining hall table whether chicken was better than turnip greens; and with Evangelist Rolfe Barnard as he related the trials of a revival and how he was "going to quit the ministry" and then the blessing came and

souls were saved so he "re-entered the ministry." Yes, we had a good time in the Lord!

### Leisure Lines

There was always plenty of recreation in the afternoon. The tennis and volley ball courts were enjoyed by many. The men's and boys' swimming period as well as the period for women and girls was a refreshing feature. Historical, industrial and scenic tours to Toccoa Falls, LeTourneau Plant, Bob Jones University and many scenic spots were enjoyed by scores. (The black walnut ice cream from the Canteen and the orange soda got several of my nickels!)

### Lasting Lines

Some will remember one thing, some another. Some things remembered will be important; others of lesser importance, but some things will last in our minds.

I'll remember Dr. Rice leading and Miss Grace Rice playing. "Some Golden Daybreak." I'll remember Evangelist Bill Rice and Mr. Emil Aanderud singing and playing. Time will not avail to tell of the spiritual blessings we will treasure from Dr. Bob Jones, Evangelist Rolfe Barnard, Del Fehsenfeld, Dr. Joe Henry Hankins and Evangelist Bill Rice.

I'm a better preacher because I went. The Lord willing, I want to go again next year. Why don't you plan to go, too?

## Inner-Circle Christians

(Continued from Page 1)

THE SWORD OF THE LORD, we must depend upon inner-circle Christians, those who really mean business for God. Will you be one of those?

One pastor sent THE SWORD OF THE LORD to 132 families in his church and community. A Presbyterian pastor in Florida is making an effort to get THE SWORD OF THE LORD in every home represented in his church. A Baptist pastor put THE SWORD OF THE LORD in the church budget and with the help of his official board and others, encouraged the church to pay for subscriptions to every family. But I know pastors who have received a number of members, converts won to the Lord through our literature, and yet have never sent in a single subscription! I know pastors who long for just the very thing to happen to their members that happens to readers of THE SWORD OF THE LORD—the revival, the warmth of heart, the soul-winning concern and burden; yet they never lift a finger to spread THE SWORD OF THE LORD which is doing this very work!

Some evangelists take subscriptions in every revival campaign. I know evangelists who personally have put in hundreds of dollars subscribing for others. One evangelist openly offered to repay the subscription price to anybody who finds THE SWORD OF THE LORD not the blessing he hoped it to be. Yet there are evangelists who have been put before the public in THE SWORD OF THE LORD, whose revival services are reported and their work commended, who have never sent in a single subscription for others!

Are you an inner-circle Christian, one to be depended upon in a tight? Are you like the one leper healed, the Samaritan who returned to give thanks to God and to worship Jesus Christ, or are you like the nine others who, being healed, went their way without ever a word of thanks?

Freely, ye have received in THE SWORD OF THE LORD; now you are commanded, "Freely give"! It is time for every true friend of Christ, every true friend of THE SWORD OF THE LORD to do your part and send in subscriptions.

### Special Subscription Offer Closes September 15!

Only a few more days remain of this subscription campaign. As I write these words I am at Medicine Lake, Minnesota, at the big annual Bible conference of the

(Continued on Page 7)

## Dr. Bob Jones Says:

"As I dictate this message to my friends, many of whom I know personally and many of whom I have never seen, I am thinking of my own boyhood days. I was converted in a little country church at the age of eleven. I began my ministry at the age of fifteen. The first revival meeting I conducted was in my own home community. This community was 'away back in the country.' I asked a friend to help me clear out some woods and build a brush arbor; and under this brush arbor, I conducted my first revival campaign. It lasted eight days. We organized a church with fifty-four members. I had the joy of leading many of my boyhood friends to the Lord Jesus Christ. Some have gone to Heaven. Some are still living. At least one of the converts of that meeting became a minister of the Gospel, and he led a great many people to the Lord.

After this first meeting, I conducted a number of meetings in Southeast Alabama. One day an old preacher said to me, 'Bob, you have finished high school very young. Now, as a boy preacher, you can get out here and hold meetings and draw crowds and do a great deal of good; but if you are going to keep growing and do a permanent work, you ought to go to college.' I told this preacher that I had no money. He said, 'I know a man that I believe will loan you the money.' So he spoke to this rather well-to-do gentleman, and the man said he would let me have money to go to college and take my personal note and charge me only 8 per cent interest. At that time, most people were charging from 12 to 20 per cent interest. I borrowed the money and went to college and had some real good training. But the training could have been better. We do much more for students at Bob Jones University than was done for us in the college which I attended. I can say this for the institution: It was orthodox and at heart Christian. But it was not fervently evangelistic and not always as practical in its approach as I think an institution should be. But I owe a great debt to that school and to the man who made me the loan, which, by the way, I paid before it came due; and I owe a debt to the preacher that negotiated the loan for me. As I look back over the years, I can see the hand of the Lord leading me along the road of his purpose for my life.

On the 30th of next October, I will be sixty-five years old. Now, this means that I have been preaching about fifty years, and I have preached to more people than any living man, and I have seen many thousands converted under my ministry. After being in evangelistic work for about thirty years, the Lord led me to found Bob Jones University, an orthodox Christian institution, which matriculated last year 2,717 students. Remember, eight hundred of the students were young men preparing for the ministry, and 500 of the students were studying to be missionaries.

The growth of this aggressive, orthodox, fervently evangelistic institution has been unparalleled in the educational history of America. I tell all of you friends in all sincerity that if that preacher had not negotiated the loan for me and if I had not been able to borrow some money to go to college, I am sure Bob Jones University would not be in existence; and I am also sure that the influence of my

ministry would never have been what it has been by the grace and help of Almighty God. The preacher that negotiated the loan and the man that let me have the money I feel confident will at the Judgment Seat of Christ share in all the things that God has been able to accomplish through His strange leadership in my life.

We are now making a very prayerful effort to raise a million dollars for a Student Loan Endowment Fund so worthy young people whom God can greatly use will be able to borrow money, in such amounts as they may need it, to supplement what they may have and take their training in Bob Jones University so they can go out to bless the world and win the lost to the Lord Jesus Christ.

There have been times when the burden became heavy and we were greatly tempted to raise the cost for room, board, tuition, and fees and just take students who are able to pay their way in full. This would relieve us of a burden, but it would not relieve us of our responsibility to the Cause of the Lord Jesus Christ. We have in Bob Jones University a great many students who are able to pay their way. They do not need help. But every year we enroll some of the finest students in the world—students who are called to preach and be missionaries and go into other types of full-time Christian service—who cannot attend Bob Jones University without financial assistance.

Remember, if we can collect in full from all the students we enroll, we can pay the operating overhead of the university. We have proved for the past fifteen years that we can do this. If you Christian people will give us a million dollars for the Student Loan Endowment Fund, we will be able to help these worthy students and at the same time pay the operating overhead of Bob Jones University.

We are offering you an opportunity to invest some money for God that I honestly believe will accomplish more results than any money you can invest anywhere else in the world. This million dollar Student Loan Endowment Fund will solve so many problems. It will help so many young people that must have help if they are to train for the Lord's work, and it will help the institution that trains these young people.

If I can raise this million dollars, I think I can meet my preacher friend that negotiated the loan for me when I was a boy and the man who made the loan at the Judgment Seat of Christ and tell them in all sincerity that I did not only pay the note I owed with 8 per cent interest but I also paid the debt which I owed to worthy young people who needed the same financial help that I needed to go to college. I paid the financial debt I owed the man who made me the loan; and I am asking you, my friends, to help me pay the debt I owe to pass on the blessing I received to hundreds of wonderful Christian young people that will become useful Christian leaders if they can get a little financial help so they can attend Bob Jones University. I am counting on you. Some of you can contribute a large amount. All of you can contribute some amount. So send a cash contribution now and later send some more. Help us all you can, please. God bless you."

BOB JONES,

Bob Jones University  
Greenville, S. C.

## Big Prayers to an Almighty God

(Continued from Page 5)

prayed. She stood up in that service and told how her poor neighbor woman prayed, then heard the story over the radio and went back and said, "Lord, don't give me a dollar! Give my husband a job and pay up these bills!" And Mrs. Williams then said, "Early Monday morning before daylight a man came and knocked at the door and said, 'I want Mr. ———.' The man came to the door and the visitor who had come to see him said, 'You've been recommended to me as a fine carpenter. I want a steady, reliable man. I have several houses to build. I fired my foreman; could you take the job as foreman on that job?'"

"Yes, I'd be glad to."

"When can you go to work?"

"Any time you say."

"The man said, 'Well, come tomorrow morning then.' Then he said, 'Do you need any money ahead of time?'"

"Well, I could use a little." So he made an advance payment on the salary, and the carpenter went to work.

Then Mrs. Williams said, "That man has already paid up the three months back rent, paid the gas bill, had the telephone put back. The children got their shoes with the advance money,

and the man whose wife prayed went to work this morning at a full-time, permanent job as construction foreman. He is getting a bigger salary than he ever got before."

Listen to me! You do not have because you do not ask! God is not little. You are the one who is little and stingy. God is not broke. You just have little faith. Open your mouth! "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

I wonder how many people here will say, "I am going to ask for something big enough for a God to do? I am going to ask for something big enough to prove there is a living God. I am going to ask God for some big things. What will it be?"

I am asking God for fifteen thousand subscriptions in the present campaign for THE SWORD OF THE LORD. And I am asking Him for some other things. How many of you will say: "I make up my mind now that, God helping me, I am going to ask Him for some big things?"

PRAYER: Dear Lord; we praise Your name for answered prayer. Forgive me for not asking more. You have been good to me, Lord. Give me grace to ask more.

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# THE EDITOR APOLOGIZES

By EVANGELIST JOHN R. RICE

In THE SWORD OF THE LORD for July 16, in the article, "Did Christ Descend Into Hell?" is a statement which needs to be corrected. I said the following:

"And the extreme dispensationalists, influenced by the Plymouth Brethren, who say that Paradise is simply a section of the unseen world in the center of the earth and is not Heaven, do not have a leg to stand on, in my judgment."

I still say that the extreme dispensationalists who hold such a teaching do not have a leg to stand on. But through the kindly help of Brother James F. Paulsen, of San Francisco, I have found that many of the leading Plymouth Brethren do not hold to this view that Paradise, until the resurrection of Christ at least, was in one section of Hades, and not in the presence of God. I am sure that position is wrong.

But while the other dispensationalists did largely get their views from Plymouth Brethren, in this particular matter many of the leading Plymouth Brethren do not agree at all.

And it is not fair to blame Plymouth Brethren for this particular false doctrine of the ultra-dispensationalists.

The teaching to which we object and which we think is unscriptural is given as a note in the Scofield Reference Bible in the following words, commenting on Luke 16:23:

"Summary: (1) Hades before the ascension of Christ. The passages in which the word occurs make it clear that Hades was formerly in two divisions, the abodes respectively of the saved and of the lost. The former was called 'paradise' and 'Abraham's bosom.' Both designations were Talmudic, but adopted by Christ in Lk. 16:22; 23:43. The blessed dead were with Abraham, they were conscious and were 'comforted' (Lk. 16:25). The believing malefactor was to be, that day, with Christ in 'paradise.' The lost were separated from the saved by

a 'great gulf fixed' (Lk. 16:26). The representative man of the lost who are now in Hades is the rich man of Lk. 16:19-31. He was alive, conscious, in the full exercise of his faculties, memory, etc., and in torment."

The Scofield Reference Bible is the best reference Bible I know, and I use it regularly. But in this matter it is wrong.

Brother James F. Paulsen most kindly called my attention to a question and answer on this matter in the book, "400 Questions and Answers," compiled from the magazine, *Help and Food*, published by Loizeaux Brothers, representing thoroughly what is taught among Plymouth Brethren all along. This quotation is as follows:

"Ques. — What is to be thought of the teaching now common amongst men, that Sheol is the heart of the earth, composed of two compartments in one of which the spirits of the Old Testament saints were imprisoned until the death of Christ, at which time He descended into the lowest part of the earth and liberated them? Matt. 12:40; Eph. 4:8-10.

"Ans. — The view referred to is thoroughly crude and unscriptural, and really dishonoring to the mercy of God. The thought that Old Testament saints were imprisoned in some place from which they were liberated by our blessed Lord, who 'descended into Hades' has no warrant whatever in the Word of God. The passage alluded to in Eph. 4 does not mean this. The lower parts of the earth unquestionably refers to the grave, into which our blessed Lord reached the lowest point of His outward humiliation, from whence He was raised up and exalted, and now fills all heaven.

"The 'leading captivity captive,' which is also spoken of in that passage, does not refer, as it has been made to do, to the liberation of the multitude who up to that time were held in captivity; but the triumph over Satan and sin who held in bondage the people of God. By death, He 'annulled

him who had the power of death . . . and delivered those who through fear of death were all their lifetime subject to bondage.' Sheol is the Old Testament expression for the Greek 'Hades.' Its etymology is very likely from the root meaning 'to inquire.' 'Man giveth up the ghost and where is he?' He is no longer upon earth, no longer visible here, he has gone — whither? The Greek word 'Hades' (the unseen) is equally indefinite. It is in contrast with that which is seen and present here. Neither term, therefore, refers to a district or geographical locality, but rather to that which is not here and not visible. As a matter of fact, the spirits of saints depart to be with Christ, and Lazarus was seen in Abraham's bosom after his death. It would be the grossest misrepresentation to think that Old Testament saints did not share in this blessedness."

Brother Paulsen adds the following paragraphs to his fine letter, for which we are very grateful.

"If you should have in your possession 'Facts and Theories of a Future State' by F. W. Grant, I think you will find substantially the same as the teaching given above. Thus I think that the general teaching among 'Plymouth Brethren' on the subject of 'Hades' has been correct, and if C. I. Scofield was influenced to write what he did on that subject, the influence was from another source. It may be, however, that the body of 'Brethren' represented by Pickering & Inglis, publishers of books and tracts, and also the paper called 'The Witness,' that they lean in the same direction as Scofield on this question. But it would be incorrect to say that 'Brethren' as a whole have this teaching, and that is what I have sought to show in the above quotations.

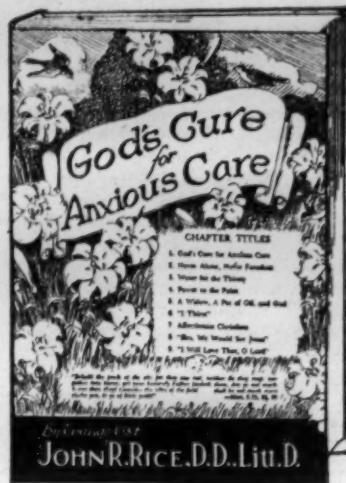
"I am sorry to take up your time in the reading of all this, as I know you are a very busy man, but at your invitation I have gathered for you what prominent teachers among 'Brethren' have taught in the past."

The editor offers sincere apologies for any whom he may have misunderstood on this subject, or incorrectly blamed for this particular bit of ultra-dispensationalism. And our earnest thanks to Brother Paulsen who helped to bring the facts to light.

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## Inner-Circle Christians

(Continued from Page 6)

Northwestern Schools, where I am speaking daily. It is now Sunday afternoon, August 22. I suppose that Monday's mail will run the number of subscriptions received to over 11,000. Four thousand more subscriptions must come in in the next few days if we are to reach our goal of 15,000. I believe we will go far over the goal. I believe that God will stir the hearts of hundreds and thousands of other Christians to send in subscriptions for themselves and for others. If you are a friend of revival, a friend of Bible preaching, a friend of soul winning, a friend of what THE SWORD OF THE LORD stands for, then I beg you in Jesus' name to do what you can do now! Send subscriptions to THE SWORD OF THE LORD for as many of your relatives, friends, ministers and unsaved loved ones as possible!

Next week will be the last warning we can give in this campaign. Subscriptions must be mailed in your local post office so they can be postmarked by midnight, September 15. The time grows very, very short. You who are going to send in subscriptions for every family in your church, you who are going to send THE SWORD OF THE LORD to every minister of your denomination in your state, do it quickly! Or if you can send only three subscriptions, please do it at once! Better still, send six subscriptions. To make it easy we have enclosed a coupon or subscription blank in this paper.

Remember the special rate is \$1.00 for 8 months, 35 weeks. That means \$2.00 for 16 months, \$3.00 for 24 months. And for each \$3.00 worth of subscriptions you may receive a free copy of my new book, *God's Cure for Anxious Care*, 127 pages, 9 chapters, beautifully clothbound, gift edition.

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5. I ask you to earnestly pray about these subscriptions. Pray that the unsaved who read the paper will be saved. Pray that the ministers who read it will be set on fire for revivals. Pray that God will show you how important this matter is and help you to do right about it. Pray that we may far surpass our goal of 15,000 subscriptions during this special offer.

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### SWORD USED AS COMMENTARY

"This letter is just a few words to tell you of the blessing my wife and I have gotten from the sermons we have read in *The Sword of the Lord*. Many of the things that have crossed our minds that we asked each other, seeking what the other thought of a certain piece of Scripture, have been answered as if by mailed request. The Lord has shown His hand so many times in this way that we got genuine Christian experience from reading the sermons to each other. The last issue of *The Sword* that we got had a sermon on the passage from John 20:6, 7; we had been talking about the resurrection and wondered about why the napkin was mentioned for it didn't seem to be clear to us why God chose to put it in the Scriptures; that question was answered three days later."

Paul Ikler,  
Merrick, N. Y.

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## Child of Satan or Child of God?

(Continued from Page 2)

Have and receive, God will take you off the broad path that is now leading you unto destruction and translate you by His power into the kingdom of His dear Son. He will plant you upon the narrow road, the path of the just shining brighter and brighter unto a perfect day, leading directly in an opposite direction from the broad road. Having believed, having received, the Holy Spirit comes into your heart and you are a new life, you become a new creation in Christ Jesus with a new spirit, crying, Abba, Father. And God no longer treats you as a sinner, but as a son in the household of faith.

And the moment that you become a new creation, the moment that you are born again, there will be a tendency for old things to pass away. If you follow on, then, old habits will pass away. You will have a longing for the things of God. You will love the brethren. You will love the Word of God. You will love the songs of Zion. If you abide in Christ, and follow Him, you will cut loose from the old crowd with the old desires and the old passions, and in your new life will bring forth the works of righteousness. Even as a babe in Christ, you will have a resource. The resource for every believer is this: "the grace that is in Christ Jesus."

### God's Grace Is the Christian's Constant Resource

Oh, it would take us millenniums to preach about the grace of God. I want to read to you just two passages of Scripture about the grace of God, that marvelous, matchless grace. Oh, listen carefully to the Word in Ephesians 2:6-9. God "hath raised us up

together, and made us sit together in heavenly places in Christ Jesus." What for?—"That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." You have not seen anything yet. Oh, the matchless, marvelous grace of Christ! Grace for our daily life: "My God shall supply all your need according to his riches in glory by Christ Jesus." There will be grace for the time of your departure to be with Christ, if the Lord tarry. You can say with the Psalmist: "The Lord is my shepherd; I shall not want." Yes, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" (Psa. 23). Grace for the ages to come! Grace when we come to that pearly white city. I said in my prayer in the early part of the broadcast that there, there will be no more sorrow, no more separation, no more pain, no more tears. That hand that was pierced on Calvary will reach down one day and just dry up the teardrops. There will be no more curse. At that time all the redeemed shall see His face and His name shall be in their foreheads. That is the resource that we have.

And he tells us that as a son entering into the new relationship with God the Father through Christ by the power of the Holy

Spirit, to "be strong in the grace that is in Christ Jesus." How can you be strong?

First of all, you can be strong by putting on the whole armor of God. Paul said, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Then may I read you from Ephesians 1:19, 20 this passage about being filled with the Holy Spirit and with His power. Will you listen carefully to it: "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." That same power that God manifested in raising Christ from the dead is for us in Christ. And as Christ was seated at the right hand of God, far above all principalities and powers and might and dominion, and every name that is named, some day you and I will be in that position. So God says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11). He says to be steadfast, not tossed to and fro by every wind of doctrine, but to "be strong in the grace that is in Christ Jesus."

### Will You Let God Make You His Child Today?

And the question as we come to the close of the Old Fashioned Revival Hour is this: in what household are you existing today? Are you in the household of Satan, a child of the Evil One by nature? Or are you a child of God? If not, why not? Friend of mine, the Holy Spirit is speaking to you.

By nature you are a child of wrath, a child of disobedience. But He says, "Why will you die? Will you not come? Come now, and let us reason together, saith the Lord: though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). Won't you say, "O God, I do believe. I now receive Christ as my personal Saviour." Won't you look up into His face by faith and thank Him for receiving you? He says, "Him that cometh to me I will in no wise cast out" (John 6:37). Why will ye die? Why will you go out into eternity without hope, without life, separated from God through the everlasting ages to come? Why not believe and receive right now?

### My Decision for Christ

You have read the above clear and blessed message from Dr. Charles E. Fuller of the Old Fashioned Revival Hour. Now let the editor join Dr. Fuller in urging you to take Christ this very moment! I beg you to honestly admit to God and to yourself your sinful, lost condition as a child of Satan. If you have never opened your heart to Jesus and trusted Him to forgive your sins and save your soul and make you God's own child, then do it today, this very moment! If you can honestly decide for Christ, with penitent faith, depending on Him to forgive your sins and save you, then sign the decision below and mail it to me and Dr. Fuller.

I will send your letter on to Dr. Fuller and both he and I will rejoice over your salvation and we will write you a letter of encouragement and counsel about living a Christian life. Say yes to Jesus in your heart right now, sign the statement below and copy it in a letter and mail it today.

Evangelist John R. Rice,  
Editor, and  
Dr. Charles E. Fuller  
214 West Wesley Street  
Wheaton, Illinois

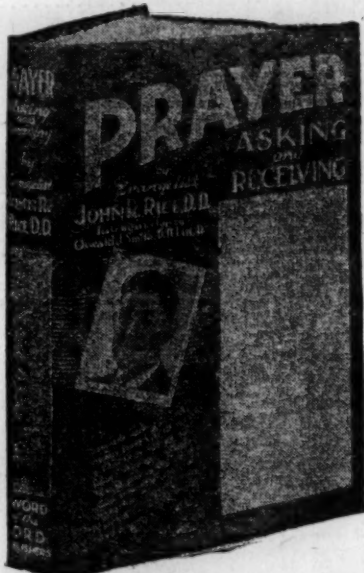
Dear Dr. Rice:

I have read Dr. Fuller's message on "Child of Satan or Child of God?" in THE SWORD OF THE LORD. I realized that I am a poor lost sinner because I have never trusted Christ to save me and make me God's child. But I am honestly sorry for my sinful life and sinful heart. I want God to forgive me and save me. I believe that Christ died for my sins. So here and now I turn my heart from my sins and trust in Jesus Christ as my own personal Saviour. This moment I will trust Him, depend upon Him, and receive Him into my heart as my Saviour. Please send Dr. Fuller a copy of this letter that he may know his sermon has helped me to turn to Jesus. With God's help I will confess Christ openly and will set out to live for Him daily.

Signed \_\_\_\_\_

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## "GOD WILL SURELY USE THIS BOOK IN THE LIVES OF ALL WHO WILL READ IT"



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### CHAPTER TITLES

1. A Prayer-Hearing God.
2. Why Pray?
3. Prayer Is Asking.
4. The Answer to Prayer Is Receiving.
5. Praying for Daily Bread.
6. Asking Bread for Sinners.
7. Praying for Healing.
8. Praying for Healing, Continued.
9. Praying for Anything and Everything You Want.
10. Praying in the Will of God.
11. Definite Praying.
12. "Have Faith in God."
13. Just Pray!
14. Praying Through.
15. Why Fast and Pray?
16. Big Prayers to an Almighty God.
17. Does God Work Miracles Today?
18. Miracles Today, Continued.
19. Hindrances to Prayer.
20. Hindrances to Prayer, Continued.
21. The Sin of Prayerlessness.

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